

asure, as to reeders and studiers ther yn it muste
 needis be open.
 Is ther eny more writen of usure in al the Newe
 Testament save this,
 Luke vi, * Geve ye loone, hoping no thing ther of,¹
 and al that is
 of usure writen in the Oold Testament favourith
 rather usure ^{t^n}
 it reproveth. How evere, therefore, schulde eny man
 seie that the
 sufficient leernyng and kunnyng of usure or of the
 vertu contrarie to
 usure is groundid in Holi Scripture ? Howe evere
 schal ^{**"lfc} lital
 now rehercid clausul, Luke vi, be sufficient for to
 answere and
 assoile alle the harde scrupulose doutis and
 questiouns which al dai
 han neede to be assoiled in mennis barginyngis and
 cheffaringis
 togidere ? Ech man having to do with suche
 questiouns mai soone
 se that Holi Writt geveth lital or noon light therto
 at al. Forwhi
 al that Holi Writt seith ther to is that he f orbedith
 usure, and therefore
 al that mai be take therbi is this, that usure is
 unleeful; but though
 y bileeve herbi that usure is unleeful, how schal y
 wite herbi what
 usure is, that y be waar for to not do it, and whanne
 in a bargeyn is
 usure, though to summen seemeth noon, and how in
 a bargeyn is
 noon usure though to summen ther semeth to be ? "

Pecock's defence of the necessity of commentaries
 on the teaching
 of Scripture was the real answer to the statement
 afterwards made
 by Luther that the text, " Love thy neighbour as
 thyself/" was
 an all-sufficient guide to action (see Chap. II, p. 99).
 Examples of
 teaching as to usury contained in books such as
 Pecock had in mind
 will be found in Myrc's *Instructions for Parish Priests*
 (E.E.T.S.)

ed. E. Peacock and F. J. Furnivall, 1902), the *Pupilla
 Octili*, and
Dan Michel's Ayenbite of Inwyt (E.E.T.S., ed. R.
 Morris, 1866).

⁷² *The Catechism of John Hamilton, Archbishop of St.
 Andrews*,
 1552, ed. T. G. Law, 1884, pp. 97-9. Under the
 seventh com-
 mandment are denounced: " Fyffclie, al thay that
 defraudis or
 spoulyeis the common geir, agarris the common weill
 for lufe of their
 awin pryvate and singulare weill. Saxtlie, all usuraris

and ockiraris
 synnis aganis this command, that wil nocht len thair
 geir frelie, bot
 makis conditione of ockir, aganis the command of
 Christe. Sevintlie,
 aUr thay quhilk hais servandis or work men and wyll
 nocht pay
 them thair fee or waige, accordyng to conditioun and
 thair deservyng,
 quilk syn, as sanct James sayis, cryis vengeance
 before God.
 Auchtlie, all thai that strykis cowyne of unlauchful
 metall, quhair
 throuch the common weil is hurt and skaithit. The
 nynte, all
 Merchandis that sellis corruppit and evyll stufe for
 gude, and gyf
 thay or ony uther in bying or sellyng use desait,
 falsate, parjurie,
 wrang mettis or weychtis, to the skaith of thair
 nychtbour, thay
 committ gret syn agane ffiiis command. Mother can
 we clenge fra
 breakyng of this command all kyndis of craftis men
 quhilk usis
 nocht thair awin craft leillalie and trewlie as thai
 suld do. -
 All wrechis that wyl be ground ryche incontynent,
 quhay be fraud,